

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, OCT. 30, 1913

NEW SERIES, VOL. XV, NO. 44

KINGDOM BRIEFS

Brother Mitchell has been called and accepts the work at Kilmichael. This will be his home.

The churches at Wiggins and Bond have called O. N. Herrington, of Picayune, where he has done good service.

The Baptist World says: Gipsy Smith has two sons studying for the ministry. One is a Baptist at Crozier Seminary.

The Lincoln County Association's church-to-church enlistment campaign will begin the first Sunday in January.

Pastor G. S. Jenkins has resigned at Forest to complete his course of study at the Southern Baptist Theological Seminary.

Dr. R. S. McArthur accepts the call of the First Baptist church, Baltimore, but remains president of the World's Baptist Alliance.

H. A. Dana becomes pastor at Utica the first of January and will make his home there. He continues at Hermanville but gives up Port Gibson.

Rev. T. T. Martin has just closed a series of evangelistic services in the city of Louisville, Ky. This is the fourteenth meeting he has held in that city.

The Ripley church has at last secured a pastor in the person of E. J. Hill, who has been pastor at Maben and Mathiston. He enters upon the new work November first.

R. H. Purser, former Mississippian, beloved of a host of friends, comes back to his native State as pastor at Summit and East McComb. We wish for him and them the fulness of the Father's blessing.

The only sermon ever ordered printed by Congress is one by Rev. T. M. C. Birmingham, of Council Bluffs, Iowa, on "World Peace Under American Leadership." It may be secured through your senator or congressman without charge.

T. R. Paden, who has done splendid work at Centerville and Woodville goes January first to Shuqualak and is succeeded at Centerville by J. R. Johnston. The southwestern part of the State is largely mission territory but is responding to hard work.

H. W. Virgin, of Jackson, Tenn., has been called to the care of the church at Greenwood. He was once a student in Mississippi College and would find no difficulty in getting into harness in our State. He will find a royal folk at Greenwood.

All churches expecting to apply to the Convention Board for help for 1914 should send to A. V. Rowe, Jackson, Miss., for application blanks on which they will give the necessary information to the board which meets about the first of December.

R. R. Rockett goes from Schlater, Miss., to Omega, Ala., where his correspondents may address him in future.

We were sorry to miss the Monroe County Association last week. The trains missed connection by five minutes and the whole day was lost. We regretted also not being able to be in the Coldwater Association dear by many ties. It was our loss to miss the Calhoun Association and Harmony.

The Second church, Jackson, is now making the effort to pay off the last \$3,500 on their church debt and Pastor King says he is sure it will be done by next Sunday. This completes the Herculean task undertaken by this young church which now has a good plant with a spacious auditorium and it is full of people.

A resolution was passed in the Lincoln County Association to put a window in the new Brookhaven church as a memorial to the late B. T. Hobbs. He was always on the side of righteousness and is worthy. Mrs. Hobbs, who now conducts the Leader, makes it a force for good. She is also vice-president of the woman's work in her association.

Brother R. L. Gillon, who comes from Palestine, Texas, to Gulfport, is a native of Mississippi, a graduate of the Southern Baptist Theological Seminary, a successful pastor and has been used of the Lord in raising funds for His work. He comes at a personal sacrifice to himself because he loves his native state and sees an opportunity for service.

You remember that request for names of Sunday School superintendents and teachers which appeared in the last issue of this paper? If you have lost the blank or forgotten it, just use an ordinary sheet of paper and send the names of the officers of your school with 25 cents to cover part of the expense of sending you the Dollar Atlas of the World.

Pastor Morgan in the Bulletin, says to his people: "The pastor is very desirous of having placed in the homes of all our people our State paper. It is a necessity to well informed denominational life. We can always count on the active sympathy and interest of readers of The Baptist Record in every forward movement in the kingdom of God. Take The Record."

Brother J. S. Berry is working in the northeastern part of the State to secure gifts of produce for the orphanage, which will be shipped free of cost in a car furnished by the railroads. This is done by him without compensation as a labor of love. Let everybody help fill the car. The Baptists owe a debt of gratitude to Brother Berry and the railroads for this service. Brother Berry manages to pay his expenses by taking subscriptions to The Baptist Record. He is all alive.

Hattiesburg First church recently called Dr. J. T. Christian, of Little Rock, and are hopeful of his accepting. He is well known in Mississippi having been pastor at Sardis and afterwards secretary of the State Convention Board. He has since been pastor of the Second church, Little Rock, and is at present mission secretary in Arkansas. He is a strong man and if he comes will be a welcome addition to our forces in Mississippi.

In one association recently a preacher said he had told a church that had trouble in raising a salary for the preacher that if they paid him what they paid for whiskey every year, he could afford to preach for them all time. This is Mississippi in the year of our Lord, 1913! There is at least one association in which the preachers and deacons spend more for tobacco than is reported by the whole association for any one of our mission causes.

Has not the phrase "lowly Nazarene" been overworked? Where did it come from, anyway? Some people roll it up as if it were a Scripture quotation. Would it not be better to speak of Him as Peter did, "God hath made Him both Lord and Christ." Him did God exalt with His right hand to be a prince and a Savior, to give repentance to Israel and remission of sins." To Paul He was the "image of the invisible God."

Brother S. M. Cole said at the Trinity Association that he was converted and began preaching 40 years ago in the Mt. Pleasant church, where the association met, that he had known the people intimately for a generation and that he didn't know a man who had tried to do his duty in giving but he was better off today than he had been in the past. Such people, he said, had no mortgages on their land, their stock was in good condition and the Lord had prospered them in many ways.

Superintendent J. T. Wallace of the Clinton Sunday School, had almost twice as many people present at his teachers' meeting Sunday night as he had teachers in the school. The why of this was the 20-minute program occupied principally with three-minute addresses by Professors Weathersby, Lemon and Nelson, the latter of whom, though absent, spoke. The meeting was closed with a snappy round table discussion of Sunday School problems and an appropriate Bible reading by Pastor Barber.

Is it surprising that when so many Christians live a life of carnal indulgence and fleshly gratification, having such low standards of cleanliness and righteousness that the hearts of some should revolt at such Christianity and reaction should carry them into the false position of the sinless perfectionist. Brethren, let us not seek to justify the filthy Christian. It is not a justification but a condemnation when the Book says, "Let him that is filthy be made filthy still." It is only to be confirmed in it and sentenced to eternally progressive filthiness.

BAPTIST MEMORIAL HOSPITAL

MEMPHIS, TENNESSEE

ALL TOGETHER FOR GREAT GIFTS AND A RECORD BREAKING CHRISTMAS GIFT.

"Go and show John again these things which ye have heard and seen: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matt. 11:4-5.

"And into whatsoever city ye enter... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."—Luke 10:8-9.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. 25:40.

Our Board of Trustees

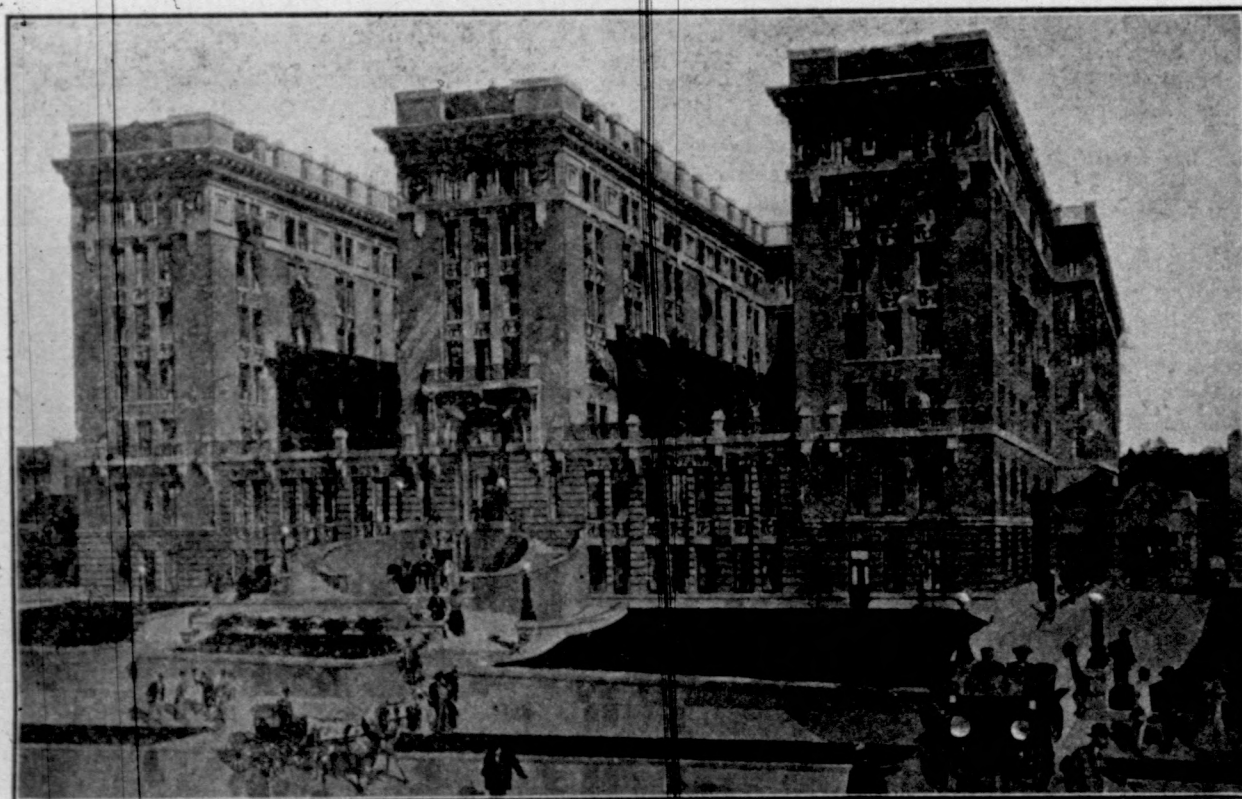
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Can we not implicitly trust these noble men of God for the best possible management of this great institution? This plant is owned by the Baptists of Mississippi, Tennessee and Arkansas and controlled by a joint board of trustees elected by their respective conventions. This picture shows the building when completed, but as yet only the central part has been constructed. The massive approach, spacious reception room, beautiful parlor, offices, elevator, dining room, kitchen, operating rooms, heating plant and other requisites have been provided with respect to the whole building.

making the cost of this central portion about \$235,000, which is far more than the remainder of the building will cost in proportion to room for patients.

The present building is seven stories high, reinforced concrete frame, brick walls, stone finish, tile floors and is therefore fireproof and sanitary. About 150 beds and other needed furniture have been installed and are of the latest and best approved for hospital service.

Three operating rooms have been provided with an equipment which is unsurpassed in every detail. Charges for this service are from \$3.00 to \$10.00, according to the nature



Baptist Memorial Hospital, Memphis, Tenn., as it will appear when completed

of the case, but these charges do not cover in full the cost to the hospital.

Beds in the wards, including board, general nursing, and the attendance of a staff physician who is always an expert in his department, can be had for \$10.00 per week. Separate rooms are \$15.00, \$17.50 and \$21.00 and \$25.00 per week and some including private bath even higher. This service also includes board and general care of nurses, but does not provide for physician or surgeon who is always chosen by the patient and over whose fees the hospital has no jurisdiction. It is not always possible to secure, on demand, the cheaper rooms as the number is necessarily limited. When a special nurse is required, that service will cost \$15.00 per week for junior; \$21.00 for senior and \$25.00 for graduate.

Our First Year's Work.

Our superintendent, Dr. Potts, has already made a brief statement of our first year's

work in these columns, but it is deemed advisable to repeat, in part, the statement.

From July 23rd, 1912, to August 1st, 1913, a few days over a year, 2,228 patients were entered: 855 from Mississippi, 982 from Tennessee, 221 from Arkansas, 170 from other states.

In religious faith they were: 703 Baptists, 204 Presbyterians, 453 Methodists, 56 Roman Catholics, 156 Jewish, 77 Christian, 166 Episcopalian, 156 other denominations, 260 no religious preference.

When it is remembered that we began operation under manifold difficulties, we think that the plant has practically paid expenses, adding considerably to equipment and furnishings and done \$12,478.22 worth of free work the first year; this makes a showing almost remarkable in the field of hospital operations. 442 patients were treated here absolutely free and in part free according to the necessities of each case.

Property Values.

The building and its equipment as it now stands has cost us something like \$240,000. The value of our lot is estimated at \$50,000, making the present value of our plant about \$290,000. In order to complete and equip the plant and satisfy all outstanding obligations we were forced to bond the institution for \$100,000 and this indebtedness must be cared for by the friends of the

hospital or it will seriously cripple its influence for years to come.

Our School of Nursing.

It is the plan of the board of trustees to make this school one of the most efficient in the country and in years to come it will also be one of our most valuable assets. We hope to train young women here for service on our mission fields abroad and also to supply the demand for scientific nursing all over our territory. We have now in our employment eight graduate, and about 40 pupil nurses, who are taking the three years' course.

Our Present Needs.

Among the pressing needs we may mention a home for our nurses, a laundry, light and power plant. These three things would cost us some forty or fifty thousand dollars, but by increasing our room for sick people by one full floor now occupied by our nurses, and decreasing our current expenses, would be worth \$500 per month to the in-

stitution. Is that not worth immediate consideration? The picture of the nurses' home given is not an agreed plan—indeed, the management has not as yet taken up that matter at all, but if it could be made possible by the many and large gifts from our people, it would receive the earliest possible consideration.

Some Field Notes.

"A great work long neglected by the Baptists."—Dr. G. C. Savage, Nashville, Tenn.

"Jesus spent a large part of His earthly life in administering to the sick."—Rev. Jno. M. Anderson, Home Mission Board.

"I was sick and ye visited me."—Mr. S. R. Whitten, Jackson, Miss.

"Jesus said, Heal the sick, and we must obey."—Rev. T. A. J. Beasley, Ecru, Miss.

"The healing of the body is the counterpart of healing of soul."—Rev. S. A. Ransom, Dyersburg, Tenn.

"Christ's earthly ministry" was three-fold—teaching, preaching and healing."—J. W. Lee, Batesville, Miss.

"Baptists must be Christlike, and to be Christlike we must heal the sick."—Dr. E. E. Dudley, Jonesboro, Ark.

"Not to minister to the sick is living in disobedience."—Dr. P. I. Lipsey, Jackson, Miss.

"The Baptist Memorial Hospital is divine in its conception; human in its execution and a glory to its promoters."—R. A. Cooper, Pontotoc, Miss.

"The noblest benefaction of our Christian civilization"—Judge Carroll D. Wood, Little Rock, Ark.

"Our hospital is already a great denominational asset and triumph will follow our great struggles."—Dr. H. P. Hurt, Memphis, Tenn.

"The building of the Baptist Memorial Hospital is one of the most important movements ever inaugurated by the Baptists."—Dr. Ben Cox, Memphis, Tenn.

"The whole Memphis territory has already felt the impress of our great hospital."—Dr. A. U. Boone, Memphis, Tenn.

"Its benefactors will pay back in the years to come both principal and interest on all our investments."—B. G. Lowrey, Amarillo, Texas.

"We have unmeasured opportunity in the field of hospital operation."—Dr. Thomas S. Potts, Supt., Memphis, Tenn.

"The half has never been told."—B. F. Whitten, Memphis, Tenn.

Letters from Patients.

It would be interesting, if space would admit, to publish in full a number of letters which we have received from patients who have been treated here and whose hearts

time of our greatest struggle. That would be a generous and noble thing and add great value to the contribution.

Good Samaritan League.

In order to provide for the present and the future needs of this great institution both in a business-like and Christlike manner, and in order further to distribute among our people both the privileges and obligations of this great work, we have organized what is known as the Good Samaritan League.

Our effort will be to secure among our people and friends, individuals, churches, church organizations of all kinds, or hospital hands which may be formed for the purpose.

25 who will give \$200 a year for 5 years.

50 who will give \$100 a year for 5 years.

100 who will give \$50 a year for 5 years.

200 who will give \$25 a year for 5 years.

300 who will give \$20 a year for 5 years.

1000 who will give \$10 a year for 5 years.

2000 who will give \$5 a year for 5 years.

We have specially prepared subscription cards to enroll such membership and will gladly furnish same to all who may desire to labor with this noble league.

Christmas Gift.

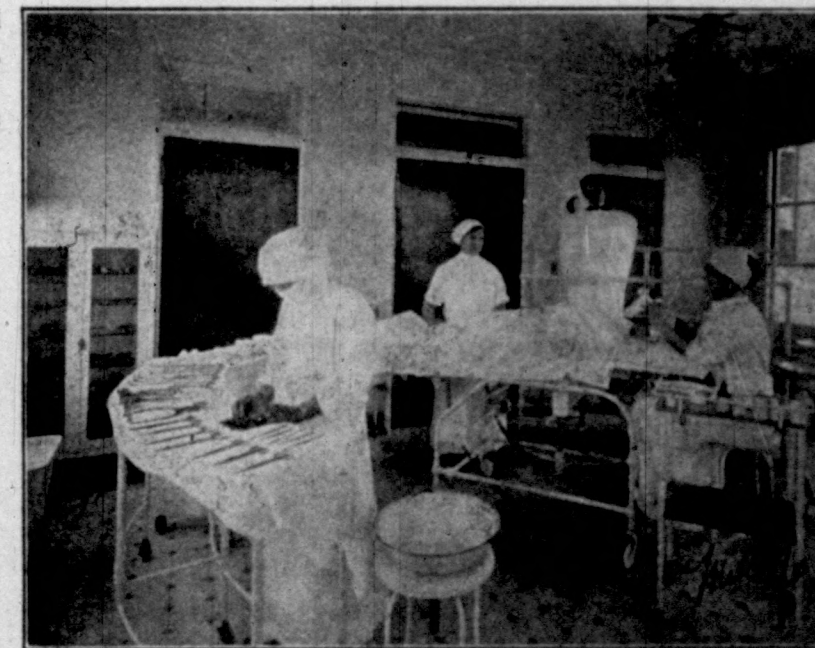
We have in the three states 4,728 churches and a membership of 446,237. Every Baptist in the three states is organically related to this great work and hence personally obligated and should consider it both a privilege and a duty to have some part in this stupendous undertaking. \$30,000 as a special gift would not be burdensome to our great constituency. Look at the following table and decide in which company you would like to be counted and make your gift accordingly.

30 giving \$1,000.....\$30,000
60 giving 500.....\$30,000

(Concluded on Page 15)



Private Bedroom, Baptist Memorial Hospital



One of the Operating Rooms, Baptist Memorial Hospital

were filled with gratitude for the service rendered. This is true both as applies to pay patients and those treated without charge.

Payment of Pledges.

We have quite an amount of money due on pledges and it would be so gracious and kind if all whose pledges are due would pay at once. If it cannot be done in justice to themselves, then let them strive to redeem, if possible, by Christmas. Then, too, some who have made pledges which will not mature in full for some years, might be willing to redeem them in full, thereby helping us now in the



Free Ward, Baptist Memorial Hospital

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Obituary notices, whether direct, or in the form of resolutions of condolence, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word. Each must accompany the notice.

EDITORIAL.

SPEAKING THE TRUTH (?)

This is an expression in Paul's letter to the Ephesians, or rather an effort to translate what Paul said that falls far short of his meaning. If it does entirely change it. Most people would get the impression that Paul is exhorting to veracity and against lying, when that is not in his mind at all. The real meaning is hard to put into a literal translation. Every translation is like cooking a dish again and again—it is likely to take the taste out of it, till you can't tell whether it is bacon or beef, peas or beans.

Paul is speaking about the abundant provision made for perfecting the life and character of the saints. This he shows is possible by the fullness of the grace of Christ and the co-operation of the Christian, by being the instrument of Christ's ministering and the expression of His life. They are to reproduce a ministry of Christ and attain to His likeness. Read the first half of the fourth chapter of Ephesians. We are urged to become full grown men, to be no longer children, but to embody the whole truth in our lives. It is to be incarnated in us, as it was incarnate in Him. We are exhorted, not to speak the truth but to be the truth, that is, manifest embodiment and expression in us. Jesus said of Himself, "I am the truth." The truth of God is embodied in Him. That which can be known of God can be seen or learned in Him, in His words, in His works. His attitude toward men, and the world. Now this is what we are to be and to do. We are to track the truth, to take it up into our life, to embody it in action, to express it to the world. This is more than to speak the truth and reveal it in every act or word or feeling or attitude; that it may radiate from us, that it may permeate the atmosphere about us like the aroma of heaven. We are to do this—that we "may in love grow up in all things into Him, who is the head, even Christ," that we may be as He was, that we may be the incarnation and the expression of God's truth as He was Paul said, "For me to live is Christ." The connection between Christ and the Christian is most intimate and vital, the identification as complete as between the head and the members of the body. It is not enough to proclaim the truth with our lips; it must be

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set forth in life and conduct. It is a thing that cannot be told so that men may understand, it must be done to make it intelligible and powerful. We are like Jesus to be the truth.

A GOOD PREACHER, BUT A BAD MAN.

In the study of one of our recent Sunday School lessons, the expositors have found a puzzle in Balaam, and well they may for he has the most contradictory elements in his character. Where did he live? How did he know so much about the true God? Where did he leave it? Was he alone among his people in such knowledge? What good did it do him or them? These are interesting queries for speculation. But a very practical question is how could one know so much and make so poor use of it? how could one start with such promise and end in such failure? He had evidently made a wide reputation as a prophet of unusual knowledge and powerful influence. He was sent for or consulted far and wide. When worst came to worst Balaam was the man whom the people sought. Balak, the king, proud and haughty as he was sought his aid and showed him deference. When he is first visited, he is loud in his protestations of honesty and loyalty to Jehovah. He cannot be hired; he is not a prophet for revenue. He will not be flattered or bulldozed. He reminds you of a weak or doubtful man who must be always assuring you that he is honest. His conscience is condemning him or appearances are against him and so he must speak the louder to drown their testimony. Or is he proclaiming his honesty that it may bring the better price? "Though he give me this house full of silver and gold, I will say nothing but what Jehovah shall tell me." Is this because he will not sell out cheap? Is this an intimation that if Balak wants anything of him, he must expect to pay a good price for it.

It seems more probable that he had a suspicion of his own genuineness, that there was a crack in his sincerity, that he feared that his integrity would not stand the strain of temptation at close range. He knew the value and necessity of honesty but could not be sure of his own. He knew it was necessary to be true but he felt the pull of the false. In his heart he had a correct conception of righteousness but he loved the reward of iniquity. Like Julius Caesar, when offered the crown of imperator, "thrice he thrust it from him," but it was always "thus," that is with such a look as to invite another offer and a hope of its coming.

The next step in such a conflict of emotions is the desire to conceal this weakness from the eyes of others. This desire comes into the ascendancy and makes him jealous of his reputation but reckless of his character. He ceases to give his efforts to the guarding his soul from degradation and thinks mostly of how he may preserve the appearance and name of honesty. All the time protesting his resolution not to do anything for his own promotion or against the

will of Jehovah; he yet follows the lure of fortune and the hope of gain. Vainly trying to drown the protests of conscience, and the warning of Jehovah with professions of a purpose to be true, he follows a course in which it is impossible to be other than false. Led along by a desire for selfish preference which he himself hardly apprehends or would believe if he were told he cannot see the warning signals in his path, nor understand their import when they are forced on his attention. So blinding a thing is sin, so powerful is the undertow of depravity, even in men with great light and wholesome impulses.

O Balaam, Balaam! you are the preacher's monitor of peril, a floating buoy that warns against the circling, sucking maelstrom of sin, that corrupts a holy office into means of personal gain, that turns the prophet of truth into the pander of sin, that leads a nation to idolatry and lust, and provokes the indignation of a righteous God.

But preachers are not alone in their need of this warning. There is no safety for any of us but in being crucified to the world and the world to us by the cross of Christ. Our hope is in "denying ungodliness and worldly lusts, to live soberly and righteously and godly in this present world." Beware of the ring of insincerity especially in religious professions. Be, rather than seem to be. If there is love of truth in the heart and loyalty to Jehovah in our souls, the reputation will take care of itself. If we are false to the light of His truth and His Spirit, sooner or later it means to be swallowed up in the vortex of confusion that led Balaam to make godliness a means of gain.

HOPEWELL ASSOCIATION

This body met with Live Creek church, near Morton and the brethren and sisters treated the guests handsomely. It was our privilege to be present only the first day when there were only two reports discussed—publications and hospitals. It took some time for arranging to get down to business, but the interest was good. Brother Blackman was re-elected moderator and Brother Ponder, clerk. The ladies are evidently working in this association, having the walls covered with the evidence of their work. Among others was the W. M. U. tree with various branches of the work and the roots were named for the different branches of the association. Mrs. Kent, of Forest, is vice-president. Secretary Parker did good work for the hospital. Pastor Jenkins preached a good sermon on contending earnestly for the faith in which he showed what is included in the faith. The reports from some of the churches were good, but many of them left something to be desired. A great crowd was expected the second day when the most of the business of the association came up, and the sessions continued into Sunday. We missed Pastors Allen and Ford and Falkner and Gordon but found Jenkins and W. P. Chapman and Blackman, and a host of other fine spirits.

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TWO GOOD CONVENTIONS

The general State Convention in November will deal largely with the work of the past year, reviewing in reports what has been done, looking for the most part toward the past. The program of the Men's Convention in February will include no reports, but will deal largely with the means of future development looking towards the future. Instead of formal reports on particular denominational enterprises, such as missions, hospitals, colleges, etc., and extemporaneous discussions of the reports there will be especially prepared addresses on methods, pulsating with the life of practicality. These addresses will demonstrate the duty and value of tithing, the proper way to conduct an associational mission campaign, the reality of stewardship, the necessity for enlistment, and the joy of consecration.

Speeches will be limited as to time. The program will be constructed with a view to interest but the meeting will be of especial value because what will be said and done will inspire and instruct men in the dynamics and mechanics of religious endeavor.

LEBANON ASSOCIATION.

This is a large and live body, having some of the best churches, preachers, laymen and women in the State. They are said to have more church members in their bounds than any other in the State. It covers a large territory, including Hattiesburg, Laurel, Wiggins, Purvis, Lumberton and many other towns and country churches. A subject of spirited discussion among them is whether to divide or continue as they are. The meeting this time was with the Kingston church, Laurel, and being in town, was not as full as it usually is in the country. Brother Trotter for many years moderator, having gone to Grenada, the brethren called M. P. L. Love to the chair. He kept business going all the time and satisfied all the demands. A. L. O'Brian was continued as secretary and A. Polk became treasurer. The brethren spoke affectionately of Brother Connor, the former treasurer, who entered into rest. After organization, the brethren called on the editor for his views on publications and showed a lively interest in the subject themselves when the report was read by Pastor H. H. Webb. In the afternoon a good report on hospitals was made by J. N. McMillin and Brother Parker made a telling speech and got a fine subscription where he had already worked. Brother Solomon made a splendid report on missions and modestly gave most of the time to others. The messengers said Secretary Rowe made the speech of his life. J. E. Barnett was called out and spoke on foreign missions in a way that showed his heart was in it. T. J. Moore made a sensible speech that ought to have a wide hearing. At night H. H. Webb preached the associational sermon from the text, "The fulness of the blessing of the gospel of Christ." It was well thought out and forcefully expressed. We heard many expressions of appreciation and approval. Brother O. D. Bowen, who was the first mod-

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this wonderful place. Rev. 21 "The length and breadth and height of it are equal, twelve thousand furlongs (equals 1500 erator of this association, and who hauled the dust to make it, was there, glad and making others glad. Our home was with Brother and Sister Wallace. If others were as well situated it was a happy association. We were sorry to be able to stay only one day.

CONVENTION DELEGATES, ATTENTION!

Several applications for room have been received to which the writers have not signed their names. Delegates, please sign your name and give your postoffice address. Every mail brings us scores of names. Don't fail to send yours. Homes will be assigned in order of application. Should you find that it will be impossible for you to come after you have sent your name, please notify us at once. Send your name to S. E. Lawrence, Columbia, Miss., or to the writer.

W. E. Farr, Pastor.

Columbia, Miss.

AT THE CONVENTION.

When you come to the convention at Columbia, be sure to visit the room of The Baptist Record in the church. In this room will be found the best of the late books and many of the standard old ones. A special lot will be on sale at an extremely low price. If you want to say that you have seen the most complete display of Bibles ever shown in Mississippi, come in and look.

As you enter the church look for the sign of

"The Baptist Record"

"HEAVEN A REAL PLACE."

Here comes Oliver Twist again. He wants to write about heaven.

Brother Quin asks, "Is heaven a real place?" And then proceeds to answer his own question. He wrote well, but I want to add a little.

Yes, heaven is a real place, and its inhabitants are real beings. Listen: "Come ye blessed of my Father, inherit the kingdom prepared for you," etc. (Matt. 25:34) and "Who shall change our vile body that it may be fashioned like unto His glorious body," etc. (Phil. 3:21) and "Then shall I know even as I am known," (1 Cor. 13:12) So we shall have a place (kingdom), a form and a knowledge. We will not be an intangible, unreal, shapeless myth floating through space.

Stephen said, "Heaven is God's home," etc. (Acts 7:49). Jesus said, "In my Father's house are many mansions * * * I go to prepare a place for you." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," etc. John says, "And I, John, saw the holy city, the New Jerusalem, com-

ing down from God out of heaven." Now I think that "my Father's house," the "building of God," and the "holy city" are different names for the same place, heaven. Now, John gives a graphic description of miles) and the city was of pure gold." In this wonderful place are the mansions which Jesus has prepared for His servants, a place—a definite place, wonderful place. Jesus will be there, and we'll be there, and we will know Jesus and know each other and know as we are known. I'll tell you, brother, it means something to go to heaven. It meant something for Jesus to become poor that we might be rich. Rich in faith and heirs of a kingdom.

"In my Father's house are many mansions." My Father's house—holy city—1500 miles high, long and wide. Now, let's use a little arithmetic: Cube 1500 miles, we have 3,375,000,000 cubic miles; reduce this to cubic feet and we have this: 496,793,088,000,000,000 cubic feet. I believe it is estimated that there are 2,000,000,000 of people on earth today. If there had been 2,000,000,000 people in the beginning and if our chronology is correct, giving 6000 years as the age of the earth, and if it should continue 6000 more years and if three generations were to pass out of this world every one hundred years for the entire twelve thousand years (which would be 720,000,000,000 souls) and if every one of them should go to this holy city and only one-fourth of the space was used for their accommodation, there would be a mansion for everyone and in each mansion there would be sufficient space for more than 20,000 rooms 20 feet square, all of pure gold as clear as glass and not a stain a shadow or a tear. Then think of the 372,594,860,000,000,000,000 cubic feet of space for promenades, streets, halls and flower-strewn walks for, as the poet says:

"There everlasting spring abides,
And never withering flowers
Death like a narrow stream divides
This heavenly land from ours."

O, who will come and go with me to that delightful place?

Get your tickets today. Accept of Jesus today. Now I have just described the city, the "Holy City," the capital of the Kingdom, situate in a "land that is very far off" "where we shall see the King in His beauty." (Isa. 33:17).

"All o'er those wide extending plains
Shines one eternal day
There God the Son forever reigns,
And scatters night away.
And today as I enter the fifth day of borrowed time, I catch a glimpse by faith of that beautiful place and

"I want to go there
I expect to go there
I intend to go there, don't you?"

Joel D. Rice.

Cascilla, Miss.

Mississippi Woman's College

TO VISIT STATE FAIR.

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J. E. Byrd.

MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb, Financial Secretary.

Since the last report, the agents have been busy. Deer Creek and Kosciusko associations have been visited by the writer and as to the town of Kosciusko. Brother Franks has visited some associations in the northern part of the State.

Mr. and Mrs. W. M. Whittington, of Greenwood, signed their subscription for \$1,000. Mr. C. L. Lomax, and Rev. W. A. Roper signed up for \$250 each. The thermometer now stands at \$125,000. That means that much is signed up in the office at Clinton. We do not report anything promised until it is put in legal form and turned into the office at the college.

That leaves \$75,000 more to be raised in order to secure the offer of \$100,000 from the Education Board of New York.

That same board has just made a gift of \$1,500,000 to John Hopkins Medical school, Baltimore Md. Also \$200,000 to Barnard College, New York City; \$200,000 to Wellesley College, Wellesley, Mass.; and \$50,000 to Ripon College, Ripon, Wis. A total of \$1,950,000 to educational institutions.

It is reasonable to believe that if we meet the conditions of this board and secure this \$100,000 gift, that we will so gain the confidence and respect of the board that they will be ready to offer us \$250,000 when this work shall have been completed. On the other hand, if we fail on this undertaking, we will forever shut the doors of this great agency against our educational work in Mississippi. This should induce every Baptist in the State to do his best on this present campaign. Some of our brethren and sisters should consider the question of adding large gifts even at a sacrifice if need be, to make this present campaign a success.

I trust many who read this will write the secretary and indicate their willingness to help in this cause. The friends might also send him the names of those who are able to give, that he might send them literature on the college's needs, and thus secure their interest and co-operation in this campaign.

Let earnest and daily prayer be made for the college, the campaign and workers.

thereof I put, as in the case of our human methods,

God's Plan.

Who?—"Each one of you."
When?—"Upon the first day of the week."
Do What?—"Bring."
Where to?—"Into the storehouse."
What?—"The whole tithe."
By What Rule?—"As he may prosper."
Why?—"That there may be food in my house."

compel each individual to decide upon his own standard, resulting, in fact, in his having no fixed standard making him the victim of an unsettled and uncertain state of mind that takes all joy out of giving. They are unbusinesslike. They do not appeal to the business sense of business people. They have developed a strange contest among our people, a contest between the money getters and the money givers, between those who have money and those who are trying to get it from them. We have an army of men and women who make it a business to keep the people up to the point where they will feel like giving largely, and will give largely before they feel it, while those who have money make it their business to resist these efforts and to keep their giving down to the lowest possible point. The man with the money clearly has the advantage in this contest, for when he has responded to appeals under these standards he discharges his whole obligation, whether he gives much or little or nothing, irrespective of his real ability, and no criticism of his conduct is admissible, because he meets the conditions fully. They foster illiberal rather than liberal giving. They justify every man in withholding his money. They make the financing of the kingdom a mere matter of generosity. They take no note of any claim God may have on our material things except what we may generously choose to recognize. Under these standards conviction for penuriousness is impossible. They bar the way to the conscience. They shut God out of the problem. They foster a wrong conception of the relative position of God's kingdom in the world. Jesus said, "Seek ye first His kingdom. These standards put it last.

But why say more? They are uncertain, unreliable, inadequate, confusing, demoralizing, unscriptural. They are a failure. Under them the adequate financing of the kingdom is impossible. They defeat their own purpose. They are discouraging. They are anti-Scriptural in that they preempt the field against God's standard. They nullify God's laws on the subject. They leave sensitive souls on the tenderhooks of uncertainty. A good sister after hearing two fine addresses, one on home and the other on foreign missions, said to me in substance, "Such addresses always distress me. They lay on us these great burdens and tell us we must give to send the gospel to these needy people, but they give us no help in determining the measure and limitations of our duty. I sometimes feel like giving everything I have, but I know this is not expected and would not be right, as I have those who are dependent upon me. I have not the joy in giving that I ought to have, because I am never certain that I have done my whole duty. I am sometimes tempted to stay away when such things are talked about."

These are our human standards. They stand discredited by hundreds of years of failure. Over against them all, and in New

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MISSION SECTION

OUR SLOGAN.

Not until I became a member of our Foreign Mission Board did I at all appreciate the extensive scope of its work and the weight of its responsibilities.

Here is a brother, for example, who is approved and sent as a foreign missionary. Before he has been on the field two years his health permanently breaks down and he has to come home, thus costing the board some \$3,000 or \$4,000 and nothing to show for it. When I come up against a thing of that nature I say we must by all means look into the spiritual, intellectual and physical fitness of applicants for the foreign field. These delicate and difficult matters arise on the foreign field as they do here in the United States and it takes much thought and counsel and prayer to solve them properly. Then again we have the correspondence with the varied missionaries which is very heavy. The board needs to keep in close touch with the work in the varied parts of the earth. There is enough to do on this one side of the work of the board to keep a man engaged for all his time.

Turn to the other side of the work—the home side. The churches do not send in their contributions to foreign missions until the close of the convention year, so that for several years past the board has had to borrow money for eight or 10 months of the year to carry the work on. Sometimes it is not easy to borrow. And oh the interest does raise the expense account!

We are having to borrow heavily this year as we did last year. Are we going to get the money needed from the churches to pay this debt? What shall we do to inform the churches and secure the funds we need for saving a lost world? It cost the board more to get the money from the churches than it does to get the money to the fields.

The full board was called together on October eighth to consider these and other questions.

A message from the full board was in last week's Record. I trust you read it.

We agreed in that meeting that if the varied states will come up with their apportionment we will be out of debt next May. To this task we agreed to bend our energies.

Now for Mississippi.

Our apportionment is \$42,000. We lacked about \$4,000 in giving that much last year. If each associational representative will write me I will give him the apportionment for his association.

Our slogan then is \$42,000 for Foreign missions this convention year. Let it echo in the association, let it ring in the churches, let it be talked in the homes of Mississippi, \$42,000 for foreign missions.

If we do this we will do our part toward canceling the debt on our board.

P. Trotter, Vice-President.

A QUESTION OF STANDARDS.

W. M. Burr.

A consideration of the methods of getting money for God's cause leads to consideration of the standards of giving, for, logically, the methods by which we seek to raise money grows out of our standards. What are our present standards of giving? What rule do we put before our people to guide them in supplying the money for God's cause? Money is our indispensable necessity in God's kingdom on earth. This we all recognize. This money must come from God's people. In my last article I wrote on the question of methods. In the present article I am to write of our standards, and I want my readers to think with me along these lines closely and prayerfully. There is much more in the subject than I shall be able to bring out in this brief article. There is no question that outranks it in importance in our present-day practical Christianity. It is a burning question—this question of financing the kingdom, and we all know that it is not now being effectively done.

I do not wish to appear in the role of a critic or fault-finder, but the time has come for us to do some hard thinking and plain, earnest speaking. If we are right, let us know it by going to the bottom of the question and if we are not right, we will be prepared by the same process of thorough investigation, to get right.

The present-day standards set before our people to guide them run something like this:

"Give as or whatever you feel like giving."
"Give what you think you ought to give."
"Give what you feel like you are able to give."
"Give until you feel it."
"Give liberally."
"Give as the cause needs."

One often hears these expressions, with variations. A little reflection will show them, one or all to be present in every effort, private or public, to "raise money" for religious purposes. It is not necessary to speak of each one separately. As with one, so with them all. The last one, the one that puts the needs of the cause as the standard and the one most prominently in mind when the needs of the cause are being magnified, is an impossible standard, because no one but God is wise enough to know the needs of His cause at every stage of its progress, and just what each individual's part may be, and just when it should be turned in. Now, these standards must apply to the amount to be given and to the manner and time of giving. Under them uniformity is impossible. They throw the whole question of giving back upon each individual and make it a question of each individual's feeling or whim. They lead to endless confusion, uncertainty and demoralization. They

THINGS OF THE KINGDOM

Miss Elizabeth Kethley, W. M. C. Training School, Louisville, Ky.: We have six Mississippi girls here. At a meeting we decided to take turn about writing to The Record. Miss Hoffman has sent hers. We enjoy the paper very much. It is the only thing I read apart from my regular work.

W. A. Hewitt, Dallas, Texas: Things are moving gloriously at the Central church. Last Sunday we had 40 additions to the church and 735 in Sunday School, which made us one of the five largest Baptist Sunday Schools in America that Sunday. Every nook and corner of our church is crowded every Sunday, then people are turned away.

A list of new books has just been issued by The Baptist Record. This includes fiction, essays, gift books, sociology, practical religion, sermons, addresses, homiletics, church work, Biblical exposition, lectures, devotional works, evangelical works, Sunday School helps and commentaries, biography, social service, missions and theology. The list may be had on request.

W. E. Farr, Columbia: I returned yesterday from a two weeks' meeting at Waelder, Texas, which is 134 miles west of Houston, almost in the center of the State. Rev. C. F. Andrews, one of Mississippi's best preachers, is the pastor. The results were 17 additions and the church was much revived. There are a half dozen of Mississippi's good preachers in this part of the State whom the Lord is blessing in their work.

R. B. Gunter, Laurel: Our new Sunday School rooms are now ready for service. We have ample room now for efficient class work. We have had 12 additions to the church this year. Just after last year's association I told the church that we must double the previous year's benevolent offerings. They looked funny. But we more than tripled. It is well to have a mark to aim at. It is a mistake when one says people who work in mills won't work in church.

Hinds county voted down an appropriation for an agricultural high school largely because the board had selected a site where it was inaccessible, and no church in reach. If a school is to be patronized by people all over the county it will have to be a boarding school and nobody wants to board their children at a place where they cannot have church privileges. When the board is failing to put the school where people can get to it and have the advantages of an ordinary home, they will support it.

E. W. Spencer, Lumberton: I saw in last week's Record notices giving time of trains leaving Jackson for Columbia. As I look at it the logical route for East and North Mississippi delegates would be via the M. & O. to Meridian, thence via the N. O. & N. E. to Lumberton, thence to Columbia over the G. & S. I., 33 miles. To make connection here with G. & S. I. delegates would come on train reaching here about 6:00 a. m., then leaving for Columbia at 12:24 p. m. This would give about six hours' wait in Lumberton, but would be much shorter and quicker route for the brethren from Northeast Mississippi.

Following is the list of local committees for the Baptist M. C. Convention at Jackson, Miss., February 10-15, 1914: Steering committee—J. M. Hattfield, P. B. Bridges, Judge Sydney Smith. Finance committee—W. H. Bagwell, Z. D. Davis, R. S. Curry. Advertising committee—S. R. Whitten, T. M. Hederman, A. L. Side-

bottom. Music committee—Mrs. William A. Borum, Miss Mary Taylor, Miss Eugenia Dameron. Entertainment committee—O. B. Taylor, M. P. Ellzy, W. J. Lowe, Chess Wymond, J. E. Austin. Hotel committee—C. G. Howell, J. T. Root, W. R. Hollingsworth. Railroad committee—J. C. Wood, B. I. Palmer, Dr. W. R. Wright.

The most important advance that has been made in the past century in paper making and book binding is the perfection of India paper. By the use of this thin and light, but tough and durable, paper the size and weight of many books have been cut in half. The use of India paper in the manufacture of Bibles has brought about a revolution in the industry. But heretofore Bibles of this kind have been so expensive that the man of ordinary means preferred to buy the cheaper edition. But by a special arrangement a certain edition that formerly sold for \$7.50 is now offered for \$4.25. The illustration and description on page nine show the value of this arrangement.

Rev. J. B. Quin, Prentiss: The Jefferson Davis County Association has just closed with a splendid representation. Every church was well represented and one church was added, making a total of 13 churches with a membership of 1,911. The association reported \$1,603.27 for missions, 10 Sunday Schools with 803 pupils and 113 baptisms for the year. The next session will be held with the Bethany church, one mile south of Prentiss. I am closing up my work on this field. The churches I have been serving have given \$1,038.65 to missions. We have baptized 43 and added 66 to the churches. The Lord has greatly blessed my humble efforts during the year.

O. N. Herrington, Picayune: I am leaving Picayune to go to Wiggins and Bond. I am leaving a people I love very much a people that has been most kind to myself and family during a pleasant pastorate of two years and a month. I am going because the fields of Wiggins and Bond presents a larger opportunity for work and usefulness. During the past two years nearly every one who is old enough to believe and who is at all inclined to be a Baptist, has been baptized. Besides these a number of prominent Methodists have united with the church. I believe the work is in good shape. I hope a good preacher will be secured, for they are worthy of the best. I love them as my own family and shall always feel an interest in their welfare.

Borrowing the term from congress, The Standard, of Chicago, says: But during a convention the services of an independent "whip" might be made most helpful and exceedingly useful. He might, for instance, before the convention opens, gently point out to mayors and presidents of local ministerial associations and other ex-officio makers of welcoming addresses, the consummate stupidity and ill-breeding of making jokes about baptism. He might hustle the thoughtless, whispering delegates from the lobbies to the auditorium. He might touch off an alarm clock bell when a speaker, unwarned by a tender-hearted chairman, begins to be guilty of oratorical larceny, sneaking the next speaker's time. He might even warn tactfully, of course—the long-winded speaker that he was about to spoil his speech by not amputating a few of its "heads." The "whip" might furnish the leader of the singing with a baton, so that he would not whack his song-book with discordant and sacrilegious resonance. He might watch the thermometer and the janitor, so that heat should not stifle the in-

terest of the meeting and that windows might be adjusted to the requirements of fresh air and clear heads. Perhaps the only "whip" we shall ever have at state conventions will be common sense, but either the one described or the other is much sought after.

Pastor R. L. Motley, West Point: I wish to express my appreciation of the hearty reception already given me by the good people of Mississippi. My own people in West Point have made every reasonable effort to make the beginning of my pastorate both pleasant and successful. The genuine welcome extended to my family and to myself has been all that we could wish. I have been on the field too short a time to announce any plans, but I have had much already to encourage me in the belief that the Baptists of West Point will cheerfully respond to wise, enthusiastic leadership. The same loyal support given my predecessor, Dr. Barton, will, I am sure, be given to me also. We have a noble band of intelligent, consecrated people. Having done large things in the past, they are now prepared to do still larger things in the future. To them my best efforts are pledged, but I hope to be of service in general denominational work throughout the State. I am in full sympathy with every feature of our organized work, and shall gladly serve the cause elsewhere as far as the demands of my pastorate will allow. First, last and all the time I shall urge a wider circulation of The Baptist Record among my people. I shall be glad to have our editor, secretaries and school people to command me freely. I anticipate a delightful visit to the State Baptist Convention and hope to make many new acquaintances among my Mississippi brethren.

T. R. Paden, Centreville: It was a joyous and memorable occasion at Rosetta, Sunday, October 19, 1913, when the splendid new church house was dedicated to God, thus crowning the efforts of the little flock and their pastor to build a house for God, which they and their friends have done with the aid of \$200 from the State Mission Board. Brother Bryan Simmons had been engaged to begin a meeting with us at this time. So we arranged to begin with an all-day Sunday service with dinner on the ground, and have the dedication. Brother J. R. Johnston, pastor of Glover church, preached an appropriate sermon at 11 o'clock. Brother Simmons filled his pulpit for him at the same hour. Then in the afternoon, Brother Simmons came and with him some 16 of the membership of Brother Johnston's church, and others from other points, who with beautiful fraternal spirit, joined us in worship and made an offering in connection with some who sent their contribution from Centreville to help pay for our church seats. The pastor opened and conducted the dedication service. His friend and fellow missionary, G. W. Gates, was present and led us to the throne of grace in a special prayer. Brother Simmons preached the dedication sermon to the delight and edification of all present. Brother Johnston presented the keys with appropriate remarks, and led in the dedicatory prayer. It was a good day for us all, and everybody seemed to be happy. This is the only church in the community, and the prospects are encouraging. The meeting that followed brought great pleasure and profit to those who attended. Brother Simmons did as fine preaching as we have ever heard by any man and great good was done. Brother Gates remained with us and rendered most valuable assistance in song and prayer service. The cause was greatly strengthened, one received for baptism, one reinstated; others will follow.

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"WHY ARE THE BOYS LEAVING THE FARM?"

This question is one that is perplexing thinking people, and many things have been said and written as a solution of the problem. Many beautiful thoughts have been expressed depicting the charms of a country life, many fine spun arguments have been advanced about the pride and independence of controlling a farm, but still the boys steal away and the country is being left desolate.

It matters not how hard the life may be in town, they never wish to return to the old home.

One reason is that we do not afford them enough recreation and amusement. Of course we cannot compete with the towns in the way of attractions but we could give them more pleasure than we do. Three or four days of pleasure during a year does not satisfy a young person brimming over with animal life. They need to meet frequently with young and joyous spirits, as they may catch inspiration from kindred minds. Why not furnish some innocent entertainment for them, and induce them to engage in some pastime that will be helpful as well as pleasing?

Another reason, in my opinion, is that they are not treated with enough politeness. Usually they are ordered to do things and often very unjustly punished if they fail to do everything they are told. How many fathers do you know who would say, "Son, please saddle my horse while I finish this job I have on hand?" Or how many mothers would say, "Dear, please remember to bring in the stove wood for mother before you go to school." I heard a father say once that a man who had to toil in the field could hardly be just to his own children, that he was often too weary to exercise any patience.

Again, they are rarely given any educational advantages. There are so many jobs to do on the farm, and it is so convenient to stop the boys to get up the cattle, fix the fence or look after a stray pig. The child who is hindered in this way loses all interest in his studies and has no desire to acquire that knowledge that will prepare him for the duties of life.

They are never given the privi-

lege of making money for their very own. Parents generally feel if they give them decent clothes they are sufficiently paid. They do not consider the boy's rights as an individual, but that it is his duty to work for the good of the whole family.

Is it strange that under these conditions he becomes restless and dissatisfied and eagerly embraces the first opportunity to sever his connection with the farm.

Oh, I wish my pen would burn with thoughts that would cause a reform along these lines, and make it easier and brighter for our boys. When we think of the dangers that lurk in the towns, the dens of infamy and the glittering allurements that

are set to entrap them, and the pitfalls that are too heinous to be described, we shudder at the thought of their being exposed to them.

Then parents, Christians, let us try more earnestly to keep our boys at home, for they are to be the standard-bearers in life's conflicts, the hope of our country in the days to come.

Mrs. E. C. Bolls.

The church at Malvern, Ark., has called Rev. C. F. J. Tate, of Hot Springs, Ark. He has accepted and begins work at once. This leaves the First church at Hot Springs pastorless again.

Knees Became Stiff

Five Years of Severe Rheumatism
The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knee would become as stiff as steel. I tried many medicines without result, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 "The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

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Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 "Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 "Blessed are they that mourn: for they shall be comforted.
5 "Blessed are the meek: for they shall inherit the earth.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

November 9.
ABSTINENCE FOR THE SAKE OF OTHERS.

Romans 14:7-21.

Golden Text: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Rom. 14:21.

The Little Life.

The smallest life in the world is bigger and broader than this earth and all its contents. The moment a human life begins two kingdoms engage in battle for its destiny. I rode on the train between Durant and West Point with a man from Texas who was hurrying back to Mississippi to the bedside of his sick child. It was just a wee bit of humanity, a few months old, but important enough to draw him from business and hurry him on a long journey. There is no such thing in this world of living without influence. Even the drunkard influences his pal, and the harlot finds fellowship in her kind. "None of us liveth to himself," Paul has in mind Christian influence, but the wider view of universal influence is true also. One carefully reads a composition and the impression on the mind is everlasting. I have read an article in a paper and never saw it again for years and years, but when it fell under my eye again the reproduction of former impressions was as accurate as that produced by a phonograph. Likewise we touch a personality. We speak a word, we glimpse a look, scowl a frown or beam a loving smile and that personality has been indented like the wax from which the needle will compel the same sounds in the future. What a tremendous thing to live among men and touch their lives!

"If I Die Before I Wake."

A little boy was going over his prayer and when he reached "If I die before I wake," he left off and ran down stairs. When he returned after some delay his grandmother admonished, "You must think when you say your prayer." "That was the trouble, grandmother, I did think," he replied, "and I remembered how I peeked down all Ted's wood soldiers just to see how he'd tear around in the morning. It's all right if I keep on living, but if I should die before I wake, I thought I should better fix them up." This dying proposition is a right serious one at best. But think what an advantage the Christian has! He dies "unto the Lord," and Christ hath abolished death. He has drawn the fangs of this serpent. He has borne away the gates of hades on his Samson's shoulders and set the captives free. He has gone into the charnel house and robbed it of its cadavers and clothed them with immortality. "Whether we live therefore, or die, we are the Lord's."

Paul's Christian Ethics.

The standard here is diametrically opposed to every demand and dictate of the flesh. The flesh says, "Do

as you please," the Spirit, "Mind the interest of others." Self says, "You have a right to do this, then do it matters not how it may affect others." But the Spirit counsels, "You must deal gently even with the weaknesses of your brother." There were certain Christians whose consciences were unduly sensitive about eating meat that had been offered to idols. They thought it was a sin and if other Christians did it their consciences would be offended. Paul says, "Nothing is unclean in itself save that to him who accounteth anything to be unclean." Whether a thing is wrong "per se" (with apologies to Beecher who said the "per se" is the fool's argument) or not, if one thinks it is wrong and then does it, he commits a sin, for he has gone counter to his own sense of right. Also if I persist in doing that which my brother thinks is wrong until my doing it becomes a stumbling block to him; then it becomes wrong for me to do it, even though the thing itself may be all right, because it is injurious to him. The use of tobacco is a good illustration. I don't think it a sin to use tobacco (I don't use it) unless one knows it to be injurious to his health, or considers it a waste of money which God has entrusted and for which man is accountable. But it is easy to see how a preacher, or layman, might injure the cause of Christ in certain western or northern communities by using tobacco. A friend of mine who uses tobacco, was called to a large church in the Northwest, after a long wrangle in the conference. After the call they offered to raise the salary eleven hundred dollars if he would enter an agreement to quit the use of tobacco.

He declined the call. I think he might have made the agreement without surrendering any right whatever, for after all has one the right to do that which hurts others? This is the noblest ethics in the universe. It will need much prayer and patience to put it into effect. Let us take a new grip on our relation to Christ and obligation to our brother.

Don't done with calomel. Swamp Chill and Fever Cure is better. At your druggist.

JEFF. DAVIS COUNTY ASSOCIATION AT RASSFIELD, MISS.

Editor Record:

My, my, how we missed you all, and yet we had a great and good time. Brother Rowe, Brother McComb, Brother Simmons, Brother Parker, Brother Linsey, Brother Carter, and Brother Johnson all went somewhere else. We showed our love for you all, however, by giving to each enterprise you represent due consideration. The association lost no time in caviling over things of minor importance, but proceeded at once to organize and to do "business for the Master." The report on "orphanage" was adopted with a special prayer that Brother Carter

might be restored to health and by an offering being laid on the table of \$100 in cash with instructions that it go forward at once to help meet the running expenses of the institution. The associational sermon was both practical and deeply spiritual, the entertainment superb, the interest good, the spirit fine, the discussions interesting and edifying. The officers were inexperienced, but the people went away feeling that the Jeff Davis County Association, though young in years, and few in number of churches, was destined soon to be the banner association of all South Mississippi. As an evidence of our love for each other, as an association, a number of the churches plead with the committee on nominations, that we meet with them next year. The report of that committee resulted in our meeting next year with the historic church at Bethany, one mile and a half south of Prentiss. That means that the hospitality of Bethany church and Prentiss church will be blended together and all who come shall have a good time. We renew our invitation to you all to come to see us.

Fraternally,

C. R. Dale.

Prentiss, Miss.

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints for ten years. I could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it in \$1 bottles.

TO THE YOUNG PEOPLE OF THE BAPTIST FAITH THROUGHOUT THE WORLD.

The committee of twenty-five appointed during the meeting of the Baptist World Alliance at Philadelphia in June, 1911, desires to advise you of its organization shortly following that meeting and to make certain suggestions.

1. That in every country, dominion, province or state the young people in Baptist churches should so organize themselves as to provide opportunity for meeting together for purposes of devotion and inspiration at least once a year. Wherever present plans provide that young people's meetings be held in connection with the anniversaries of the conventions or unions of the Baptist churches within any given territory we urge the broadening and strengthening of the young peoples' sessions; but at whatever time the young people's meetings are held they should

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the man yberbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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History of the Baptist Young People's Union of America

By JOHN WESLEY CONLEY, D. D.

Author of "The Young Christian and the Early Church"

UP to the present time no consecutive and comprehensive history has been written of the young people's movement among our Baptist churches. The want of it has been felt, and this want is now supplied. Doctor Conley has written out of the fulness of his sympathy with the movement from its beginning and his narration will be welcomed by all. Especially helpful will be found the appendices giving the original constitutions and so forth of the Society.

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for this

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Baptist Record, Jackson, Miss.

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be managed in the strictest harmony with the plans and policies of denominational work adopted in that section. We think, however, that the young people should be allowed a large degree of liberty in managing their affairs for the sake of the training it will give to them and the interest it will stimulate among them. We also believe that each generation of young peoples' leaders should seek to develop out of those younger than themselves suitable persons to take their places. We believe that no time is more ripe than the present for addresses and meditations along inspirational lines. Youth is the season of enthusiasm; it is attracted by heroic tasks. The Christian enterprises of service in the local church, of social service in the community and of world service in missions never presented so splendid an opportunity nor so great a call to unceasing endeavor as at the present moment. We believe that the young people in our Baptist churches are ready to respond to the inspirational call. Let their leaders sound it in no uncertain fashion.

2. That since an untamed soldier is not only worthless, but even an impediment to the army, we urge that attention everywhere be given to the drilling of the recruits of the church army. Under the inspiration of calls to activity and presentation of great needs many will volunteer, not all of whom will be prepared for battle. To rectify the mistakes of enthusiasm a measure of education is needed. Many courses of study have been prepared for young people and many books of methods have been issued. Above all the Bible remains the sword of the Spirit. As in the preceding paragraph we have urged the necessity of inspirational gatherings so in this we desire to stress the importance of following some well-thought-out and carefully arranged study course, covering the Bible, doctrine, church history, missions and kindred subjects.

3. That in the interval between this date and the Berlin Congress of the Baptist World Alliance in 1916, the leaders of young people's work in Baptist churches everywhere communicate with the secretary of the committee, Mr. H. C. Lincoln, 1820 N. 23rd street, Philadelphia, Pa., giving the present status of their work and its aims, so that a complete report of this work may be made to the congress at that time.

It is the desire of the committee to arrange a great demonstration of world-wide young people's work in Berlin in 1916. To this end we seek your prayers, your hearts—yourselves.

In the name of the King,

World's Baptist Young Peoples' Committee.

Howard Wayne Smith, D. D., Ch'm

H. C. Lincoln, Secretary.

A. H. Vautier, Chairman Committee.

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John 8:12

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SADOR ATTENTION!

My dear Sunbeam and Royal Amba-
 sador Leaders:

Listen, just three weeks from to-
 day our State Convention will be in
 session at Columbia, Miss. Have
 you thought how embarrassing it
 will be to our State leader to go
 up to that convention with only a
 partial report of the year's work?
 and have to confess that she could
 not get her leaders to report. We
 have now 100 bands (that we have
 heard from). We have plead with
 them on cards and in letters to please
 send in "quarterly reports," but alas,
 only a few have responded. We
 have sent out report blanks, "ques-
 tionnaires," and all kinds of litera-
 ture.

Listen, leaders, pastors, presidents
 of W. M. U. if some one in the
 church where there is a band would
 think and remind the secretary of
 the band to send her quarterly re-
 ports, oh, how nice it would be. We
 are doing the work. Why, oh, why
 don't we remind it? Now I want
 each of you to put yourself in your
 State leader's place just a few mo-
 ments and see if you would not feel
 like weeping if you had to make
 out the year's report for the State
 with only a partial report from only
 a few of the 103 bands. Please
 send in a full year's report from

November, 1912, to November, 1913,
 at once. Yours truly,
 Mrs. J. P. Harrington,
 Corinth, Miss.

FROM THE TRAINING SCHOOL.

All summer I was busily corres-
 ponding with young women scattered
 over the Southland and the middle
 of September found me hurrying to
 Louisville to help prepare for the
 large number of girls whom we ex-
 pected. Our faith earlier in the
 summer had been great enough to
 rent rooms across the street in the
 hope that they would be filled, and
 that faith has been amply justified.
 Our building, which we never be-
 lieved could house over 40 students,
 now holds four teachers and 45 stu-
 dents and the rooms across the street
 are bulging with eight girls. We
 are rejoicing over 53 healthy, happy,
 earnest boarding students and 14
 wives of seminary students who
 come as day students. Thus we
 have a total enrollment of 67 at the
 end of the first week of the session.
 Our building is overflowing and our
 hearts are in the same condition, for
 God has abundantly answered our
 prayers in sending us this goodly
 company of picked women who are
 anxious to do His will.

Fifteen states are represented,
 Virginia leading with eight fine stu-
 dents and Alabama following with
 seven.

Our valued chairman of the local
 board, Mrs. Geo. H. Eager, who has
 been so closely identified with the
 school since its beginning, is abroad
 just now but we hope to welcome
 her home again by December first.
 Mrs. S. E. Woody is now acting chair-
 man and is a tower of strength to
 us.

Our settlement work has prospered

Builds Up

Go to your doctor first. Secure his approval.
 Then follow his advice. Take no medicine
 the doctors will not approve.

Ayer's Sarsaparilla is a tonic. It does
 not stimulate. It does not make you
 feel better one day, then as bad as ever,
 or even worse, the next day. There is
 not a drop of alcohol in it. You have
 the steady, even gain that comes from a
 strong tonic. Sold for sixty years.

beyond our highest hopes. It was
 opened on October 25th, 1912, and
 the interest has never abated, even
 in summer when the mercury was
 dancing around the one hundred de-
 grees. The work was taken care of
 during the summer by Miss Leach-
 man, a member of our faculty and
 also city missionary under the State
 board of Kentucky. She was ably
 assisted by one of our former stu-
 dents, Miss Margaret Hargrove, of
 Shreveport, La., who gave her ser-
 vices to the settlement work. Un-
 der scorching sun and amidst parch-
 ing heat unmitigated by cooling
 showers, these two went about the
 Master's business, tending His own,
 and the training school owes them a
 debt of gratitude for thus keeping
 up the settlement in the absence of
 the principal and students. Now the
 students have returned, and all clubs
 and other activities have begun at
 324 E. Madison street, where our new
 settlement house is located. We
 have a new house (bought for us by
 the Union with a part of the train-
 ing school endowment fund), a love-
 ly new house, a house that is spic
 and span with fresh paper and paint,
 a house that sits in a small but pret-
 ty green lawn. In the rear there is
 a nicely shaded playground and you
 can well imagine that the trees not
 only furnish shade, but are most use-
 ful to the boys for climbing purposes.
 On October 17th will occur our an-
 nual opening and from that time un-
 til the training school closes the fol-
 lowing activities will be conducted
 under the supervision of the principal
 and Miss Leachman. A Sunday
 School, girls' camp fires, bluebird or-
 ganization for girls, two boys clubs,
 friendly circle for mothers, story and
 industrial hour, branch of public li-
 brary, music lessons and the play-
 ground.

to Rico. The appointment of such a
 man to such a place is a great credit
 to the administration. He is held
 in high esteem among the Baptists
 and all the citizens of Kentucky.

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The Baptist Record Piano Club has
 devised a way of pleasing everybody.
 At first thought that would seem im-
 possible, but here is the way we ac-
 complished it:

In the first place, joining the Club
 does not obligate you to keep the in-
 strument unless, after a thorough
 trial you find it perfectly satisfactory
 in every way. In the second place,
 the Club price represents such a big
 saving that you get an instrument of
 the highest standard of quality for a
 price which you would pay for one of
 medium grade, or possibly low grade.
 And there are so many other attrac-
 tive features that you simply have to
 be delighted.

Write for your copy of the Club's
 catalogue, then come in with us. Ad-
 dress the managers, Ludden & Bates,
 Baptist Record Piano Club Dept., At-
 lanta, Ga.

Editor W. D. Upshaw, of the Gold-
 en Age, is assisting Pastor Ryals this
 week in a meeting at Paris, Tenn.
 The prospects are fine for a great
 meeting.

"Just as Good as
Bond's Pills?"

Don't you believe it! No such a
 Liver remedy is made. But do not
 abuse the dealer who tells you so!
 He does not intend to injure you or
 us; he only likes to make a larger
 profit than Bond's Pills afford him.
 Just laugh at him and insist on
 BOND'S LIVER PILLS, the gentle,
 safe and effective liver stimulant that
 are honestly made from the best
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"ASK YOUR NEIGHBOR!"
 Take just ONE pill at bedtime and
 wake up well, without any unpleas-
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If the Pills cannot be obtained in
 your town, send 25c to us and get
 them by return mail.

Sold by leading druggists, 25c.
 Send to us for free sample.

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Will Relieve Nervous Depression and Low Spirits
 The Old Standard general strengthening tonic,
 GROVE'S TASTELESS CHILI TONIC, arouses the
 liver, drives out Malaria and builds up the sys-
 tem. A sure Appetizer and aid to digestion. 50c.

President Wilson has appointed
 Prof. A. Yager, formerly president of
 Georgetown College, governor of Por-

TEAMS IN TRAINING
A DEPARTMENT FOR YOUNG PEOPLE

THE PROVING OF DICK.

Jennie N. Standifer.

Paul Thornton's father was a
 country doctor, and they lived on a
 big plantation several miles from a
 railroad station. Through the fall,
 winter and spring, Paul went to
 school, but during the long summer
 months he had few associates and
 was often very lonesome. One day
 the doctor brought home a big,
 gawky, black and white Saint Ber-
 nard puppy in the foot of his buggy,
 and Paul had a play fellow. He de-
 veloped into an unusually intelligent
 dog, and his little master taught him
 many cunning tricks. He would
 hold up his paw to shake hands, and
 kneel by way of a bow when he liked
 any one. He showed his dislike of
 tramps, ragged negroes and poorly
 dressed people by vicious growls and
 angry snarls. He met well dressed
 people with fawning welcome, and
 delighted to show off his accom-
 plishments.

"Dick's a snob," Dr. Thornton
 would say. "He doesn't look beyond
 the outward appearance."

"But he is a fine fellow," Paul
 would insist. "He likes dressed up
 folks, but I don't believe he likes
 mean ones. Just wait until he has
 a chance to prove what is in him."

But Dick passed from puppyhood
 to doghood and did not change in
 his likes or dislikes. One day soon
 after Paul's school closed, a livery
 hack stopped at the gate, and an old
 lady in a shabby black dress and old
 fashioned bonnet got out. She
 paid the driver and was opening the
 gate when Dick came bounding
 around the house, barking furiously.

"Stop that brute!" the old woman
 called in fright.

"Why that's Aunt Selina Lewis!"
 cried Dr. Thornton, hurrying down
 the walk. "Call Dick to the back
 yard, Paul."

As he was leading the dog away,
 Paul heard the visitor ask:

"Have you an iron safe in the
 house, William?"

"Yes," his father replied. "Why
 do you ask, Aunt?"

"I've sold my plantation in the
 Delta, and I can't trust my money in

banks. You must help me invest
 it. I've got it here—"

"Sh!" cautioned Mrs. Thornton,
 who had come down the steps.
 "Don't talk so those men can hear
 you, Aunt Selina."

Paul saw Jake Garrett, the plan-
 tation manager, talking with the
 hack driver, but they didn't seem
 to be paying any attention to Aunt
 Selina. She carried an old time
 carpet sack in her hand and would
 not let any one touch it.

When Dick was fastened in the
 back yard Paul went in the house to
 meet his aunt. His father was lock-
 ing his safe in the library, and say-
 ing:

"I don't like to keep so much
 money in the house, Aunt Selina.
 It is risky. I will take it to town
 tomorrow. Here, Paul, come speak
 to your aunt."

The dinner bell rang just as Mrs.
 Lewis had finished wondering how
 tall Paul was going to grow, and
 saying how much he was like his
 father. They went to the dining
 room and forgot about the danger of
 having money in the house.

About the middle of the afternoon
 Dr. Thornton had a call to see a
 patient five miles away. A child
 was very ill, and Mrs. Thornton was
 requested to go with her husband
 and spend the night as she was an
 excellent nurse. Generally when
 his father and mother were called
 away, Paul slept on a cot in Jake
 Garrett's room. He lived in a two-
 roomed office in a corner of the
 yard. But Aunt Selina must not be
 left alone in the big house, and she
 insisted upon Mrs. Thornton going
 with her husband.

"I'll not be one bit afraid with
 this big boy to take care of me," she
 said.

"I'm twelve—I'm not afraid," Paul
 assured his mother.

"You can call Jake if you need
 him," suggested Dr. Thornton.
 "Then there is Dick. You can
 leave him unfastened, and he will be
 a protection."

Late in the night Paul was awak-
 ened by the sound of a cautiously
 opened door. Aunt Selina was sleep-

ing in an adjoining room and the
 noise had come from the hall. Paul
 raised up in bed and listened. He
 could hear muffled footsteps. Some-
 one was in the parlor or library, and
 Aunt Selina's money was in the safe.
 He thought of awakening her, but—
 suppose she made an outcry and the
 burglar shot her? He had a gun,
 but remembered that it was no
 loaded, and he was out of ammuni-
 tion. Then he thought of Dick. He
 would open the back door and let
 the dog come in and scare the bur-
 glar away. He crept to the back
 hall door and softly turned the key.
 Dick came at his whispered call and
 followed him into the hall. The
 door of the parlor was slightly ajar
 and through it gleamed a faint light.
 An archway led to the library, and
 through it Paul could see two men
 kneeling by the safe. They had a
 lantern which gave a light only on
 one side. Both wore hats and
 cloths that hid their faces. Paul
 put his hand on Dick's head, whis-
 pered, "Good fellow! Get them!" and
 pointed to the men. The dog
 growled and made a dash forward.
 Then to Paul's horror he went down
 on his knees as he had been taught
 to make a bow, and held up his paw
 for a hand shake.

The men had arisen from their
 knees in surprise at the dog's en-
 trance, but as he did not attack them
 or make a noise they held a whis-
 pered conversation and returned to
 the safe. With a sinking heart, Paul
 slipped into the hall and crouched
 behind a sofa. Dick had failed
 him! He hadn't proven true! The
 men wore good clothes—and well
 Dick was like his father said—he
 only cared for appearances. And
 he had loved and trusted that dog as
 he would a human friend! He
 tried to think of some way to defeat
 the robbers, but somehow his brain
 wouldn't work. He had just re-
 membered that he was to call Jake
 Garrett if needed and was starting
 to the door when he heard the men
 coming through the parlor. They
 entered the hall and passed out at
 the front door, scarcely making a
 sound. The moon had risen, and
 by the faint light that came through
 the glass door and transom Paul
 could see Dick following at the bur-
 glars' heels as though they had
 charmed him. He peeped through
 the door after he heard them go
 down the steps. They stood near
 the gate talking in whispers. At

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last they seemed to come to a de-
 cision. The taller of the two took
 a package from the other and started
 through the gate. Dick gave a
 threatening growl and caught the
 man's coat with his teeth. There
 was an effort to make him loose his
 hold, and when he refused the smaller
 man took the package and made
 a rush for the gate. Dick let go
 his hold of the man and gripped
 the would-be fugitive as he had the
 other. The man slipped out of his
 coat and made another attempt to
 get away with the package. But
 the dog fastened his teeth in his
 trousers.

It was nearing daylight. Paul
 watched the men as they tried per-
 suasion and various strategies to es-
 cape from the dog with their booty,
 until there was a decided light in
 the east. Then one of the men took
 the package and tossed it in a clump
 of shrubbery. The dog made a
 dash after it. After the robbers had
 disappeared down the road, Dick lay
 down near the package as if on
 guard.

It was daylight before Paul awak-
 ened Aunt Selina. In his hand he
 held a metal box.

"Good gracious! Where did you
 get that, Paul?" asked Aunt Selina
 in dismay.

"I found it in the yard near the
 gate. See if there is anything in
 it."

The old lady took a small key

(Continued on Page 16)

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THE MOVING OF DICK.

John N. Standifer.

(Continued from Page 13)

which she wore around her neck and unlocked the box. She rapidly counted several packages of greenbacks.

"It's all there, Paul—ten thousand dollars—ten. How in the world did it get in the yard?"

With a happy ring in his voice, Paul told of the robbery, and how Dick had kept the men from carrying off the money.

"Call Jack Garrett at once, Paul, and let him get on track of those thieves," commanded Aunt Selina.

But Jack Garrett was not to be found. The hack driver who had brought Aunt Selina to the Thornton plantation was also missing when sought by officers of the law that afternoon.

"That's a pretty knowing dog, Paul, even if he does pretend he is fooled by good clothes," was Aunt Selina's comment when Dick trotted into the hall after breakfast.

"He has proved that he is true—and that's what I like best about him."

Swamp Chills and Fever Cure takes the place of salicylate. At druggists.

DEATHS.

DR. F. LEAVELL.

This faithful layman, son of James and Emily Worthington Leavell, was born July 4, 1840, in Pontotoc county, Miss., and died September 23, 1913, at the home where he was born. Practically his life was spent in one community. In early life he united with Cherry Creek Baptist church; at his death he had been 15 years the much loved superintendent of their historic Sunday School. He loved children. Four years of the flower of his life was given without stinted devotion to "the lost cause," serving with company B, 41st Mississippi regiment.

He was married on December 11, 1867, to Miss Sallie J. Gambrell, sister of J. B. and J. H. Gambrell, now of Texas. They were born 12 children, eight of whom still live. 'Twas a happy marriage—their home was given to hospitality; their tables were bountifully spread. Rarely was a preacher three days at Cherry Creek who did not find his way to their home. For 10 years the writer was their pastor and oh, how warm was the welcome and how restful the retreat into that home.

Seven of the eight children were about him when he died. Rarely

have children had so kind a father and rarely has a father had more loyal children. How sweet for one's last days to be spent in the bosom of those who so tenderly care for him. Some two days before he went he spent hours in singing—sang many of the old hymns. He passed away much like he had lived—meekly and quietly. He slept and was not.

A large congregation met at the grave to honor his memory. Before the flower covered mound, W. R. Pitts, who was a boy with him and who had spent 40 years by him as a neighbor, testified that in all that time while they had differed here and there in judgment, he had never seen a moment when he questioned Dr. Leavell's honor or the sincerity of his soul.

Sleep on, thou friend of man, thou servant of God. We could not let our tears disturb thy rest.

In good hope behind the blood,

R. A. Cooper.

Pontotoc, Miss.

THE SPREAD OF TYPHOID FEVER

and other infectious diseases to other members of the family and to neighbors can be safely prevented by dissolving a teaspoonful of Tyree's Antiseptic Powder in two teacupfuls of boiling water, adding this to each stool and keeping stools protected from flies. A similar solution in tepid water makes a grateful sanitary sponge bath for the patient. Get a 25c box from any drug store (or by mail). If not pleased, return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder and full directions, free, to any who write mentioning this paper.

Dr. H. A. Tupper, of the American Peace Forum, recently shipped to the Southwestern Theological Seminary, Ft. Worth, Texas, a consignment of valuable books from his father's library. His father was for many years secretary of our Foreign Mission Board, and was very efficient.

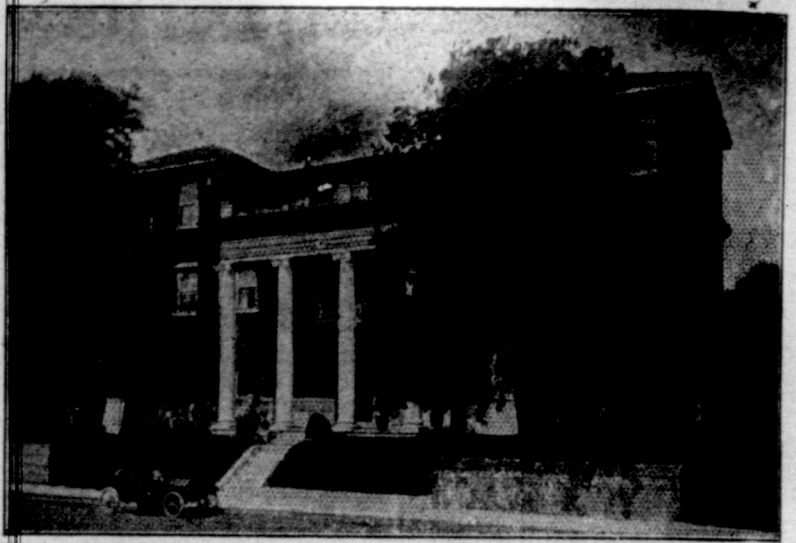
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Editor J. B. Gambrell's front page article in the Baptist Standard this week is on the unique subject "Working a Batch of Dough." Getting the brother who preaches doctrine to mix with the one who is "soft and slushy." One is too hard and dry, the other too thin, like sweetened gael over-watered.

We trust that every church in Mississippi is giving attention to State Missions now. Our board should not be allowed to report anything like a shortage at the Columbia Convention. Secretary Rowe has worked hard, not sparing himself in any way, against all kinds of odds.

The Christian Index presents a splendid picture of Pastor E. C. Dargan and his beautiful church, Macon, Ga. Dr. Dargan is the efficient president of the Southern Baptist Convention. He took charge of the First church, Macon, in 1907, going from a professorship in the Louisville seminary.



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PELLAGRA CURED

Have at Last Found a Remedy that will Cure Pellagra to Stay Cured

All symptoms begin to leave after the first two weeks' treatment. Have treated this disease for the last four years with such permanent cures, have decided to put the treatment before the public. Below you will see a list of references, who will certify to my success with this disease.

Read Mrs. Blailock's letter.

Pickens, Miss., October 17th, 1913.

To Whom It May Concern:

I had suffered with Pellagra for the past three years until I took Dr. E. B. Sloss's treatment. My hands were cracked open to the bone and my stomach was so raw as well as my mouth that I could not retain any food. Also had a violent diarrhoea, and was absolutely skin and bones. Dr. Sloss started to treating me April 20th and cured me sound and well by the first of August, when he discontinued the medicine. Have gained 40 pounds and have been doing my own work ever since. I really believe that Dr. Sloss can cure a case of Pellagra.

Yours truly,

MRS. L. L. BLALOCK.

Pickens, Miss., October 17th, 1913.

To Whom It May Concern:

I am the husband of Mrs. L. L. Blailock, and wish to say that she is completely cured of Pellagra and enjoying the best of health she has for the last three years.

We had given up all hopes of her recovery as her whole alimentary canal was raw, her hands were cracked to the bone and she could retain no food. She had fallen away to a skeleton and was losing her mind.

Dr. Sloss treated her two months and she gained 40 pounds, all symptoms leaving after one month's treatment.

I really believe any case can be cured if the patient will follow Dr. Sloss's treatment to the letter.

Yours truly,

L. L. BLALOCK.

LIST OF REFERENCES

W. S. Atkinson, on whose place near Pickens, Mr. and Mrs. Blailock reside.

Rev. J. D. Simpson, pastor of the Methodist church at Pickens, and who saw Mrs. Blailock in the last stages of Pellagra and who has seen her since she has been cured.

S. C. Bull, cashier of Pickens Bank.

Write for particulars.

Address all communications to

**E. B. SLOSS, M. D.,
PICKENS, MISS.**

Last week's issue of the Christian Index was a Mercer University edition. Splendid cuts of the buildings and the faculty were given. The University seems to have put on new life.

In addition to his many-sided work, Rev. J. A. Ousley, of Clarksdale, has taken the work at Duncan.

The church is contemplating building a house soon. Brother Ousley is a very busy man on his field.

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